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# **M.E.S.- 12**

## **Education: Nature and Purposes**

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# QUESTION PAPER

June – 2023

(Solved)

EDUCATION: NATURE AND PURPOSES

M.E.S.-12

Time: 3 Hours ]

[ Maximum Marks: 100

Note: (i) All the questions are compulsory. All the questions carry equal weightage.

**Q. 1. Answer the following question:**

Explain the concept of knowledge and the basic components of the body of knowledge. Discuss how knowledge can be validated.

Ans. Ref.: See Chapter-5, Page No. 39, 'Concept of Knowledge' and Page No. 46, 'Validation of Knowledge'.

Or

Describe the aims of education as propounded by the Upanishads.

Ans. Ref.: See Chapter-9, Page No. 76, 'Philosophy of Upanishads and its Aims'.

**Q. 2. Answer the following question:**

Define curriculum planning. Describe the various aspects of developing a curriculum framework.

Ans. Ref.: See Chapter-13, Page No. 115, 'Meaning of Curriculum' and Page No. 118, 'Curriculum: Basic Criteria and Processes'.

Or

Explain the meaning of the term "Education". Discuss general features of education.

Ans. Ref.: See Chapter-1, Page No. 1, 'Introduction' and Page No. 3, 'General Features of Education'.

**Q. 3. Answer any of the following questions:**

(a) Explain the aims of education as propounded by Rousseau.

Ans. Ref.: See Chapter-10, Page No. 85-86, 'Aims and Goals of Education'.

(b) Explain how education is a process of initiation.

Ans. Ref.: See Chapter-1, Page No. 5, 'Education as Initiation'.

(c) Discuss the impact of pragmatism on curriculum development.

Ans. Ref.: See Chapter-14, Page No. 123, 'Pragmatism' and Chapter-10, Page No. 87-88, 'Pregmatism'.

(d) Explain the four pillars of education presented by the International Commission on Education (Delors' Commission).

Ans. Ref.: See Chapter-11, Page No. 102-103, 'Aims of Education'.

(e) Explain the theory of knowledge based on Gyana Yoga.

Ans. Ref.: See Chapter-6, Page No. 54, 'Gyana Yoga'.

(f) Describe the emergence of the progressive ideology in Education.

Ans. Ref.: See Chapter-1, Page No. 8, Q. No. 7 and Page No. 3, 'Scrutiny of the Mechanistic and the Growth (Organismic), Models of Education and Emergence of Progressive Ideology'.

**Q. 4. Answer the following questions:**

Critically analyze the aims of education as propounded by Mahatma Gandhi and Aurobindo Ghosh. Discuss their relevance in the present education system.

Ans. Ref.: See Chapter-14, Page No. 125, 'Mahatma Gandhi', 'Wardha Scheme', 'Gandhiji's Methods of Teaching', 'Assessment of Gandhiji's Scheme Education', 'Sri Aurobindo Ghosh', 'Sri Aurobindo's Concept of Education as Self-Realisation'.



# QUESTION PAPER

December – 2022

(Solved)

## EDUCATION: NATURE AND PURPOSES

M.E.S.-12

Time: 3 Hours ]

[ Maximum Marks: 100

Note: (i) All the questions are compulsory. All the questions carry equal weightage.

**Q. 1. Answer the following question:**

**How are the aims of education determined? Describe the criteria of sound educational aims.**

**Ans. Ref.:** See Chapter-8, Page No. 69-70, 'Determination of Educational Aims'.

*Or*

**Discuss the principles of curriculum planning. What factors will you consider for developing a curriculum framework?**

**Ans. Ref.:** See Chapter-15, Page No. 134, 'Principles of Curriculum Planning' and Page No. 135, 'Curriculum Planning Framework'.

**Q. 2. Answer the following question:**

**Discuss the 'Pramana' theory of knowledge. How does it differ from western philosophies of construction of knowledge?**

**Ans. Ref.:** See Chapter-6, Page No. 51, 'Pramana (Source of Knowledge – Nyaya)' and Page No. 53, 'Theory of Knowledge: Issue Raised'.

*Or*

**Discuss the scope of education from the viewpoint of different learning environments.**

**Ans. Ref.:** See Chapter-3, Page No. 19, 'Scope of Education from the viewpoint of Different Learning Environment'.

**Q. 3. Answer the following questions:**

**(a) Discuss the future trends in curriculum.**

**Ans. Ref.:** See Chapter-15, Page No. 139, 'Future Trend in Curriculum'.

**(b) Explain the main questions pertinent to curriculum evaluation.**

**Ans. Ref.:** See Chapter-17, Page No. 151, 'Evaluation Questions'.

**(c) Explain the aim of education according to Buddhist Philosophy.**

**Ans. Ref.:** See Chapter-9, Page No. 78, 'Buddhist Philosophy of Education and Its Aims'.

**(d) Describe the salient features of the National Curriculum Framework, 2005.**

**Ans. Ref.:** See Chapter-11, Page No. 101, 'National Curriculum Framework for School Education – 2005'.

**(e) Distinguish between overt curriculum and hidden curriculum with examples.**

**Ans. Ref.:** See Chapter-13, Page No. 116, 'Overt Curriculum' and 'Hidden Curriculum'.

**(f) Explain the role of education in understanding cultural diversities.**

**Ans. Ref.:** See Chapter-4, Page No. 32, 'Education as Understanding Cultural Diversities'.

**Q. 4. Answer the following question:**

**Explain the concept of education according to Paulo Friere and John Dewey. Discuss their implications for the current educational context.**

**Ans. Ref.:** See Chapter-12, Page No. 107, 'John Dewey' and Page No. 108, 'Paulo Friere'.

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# Sample Preview of The Chapter

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# EDUCATION: NATURE AND PURPOSES

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CONCEPT AND NATURE OF EDUCATION



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## Concept and Meaning of Education

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### **INTRODUCTION**

Education is a term which has different meaning to different philosophers, psychologists and educational thinkers. In one sense, education can be understood from the view point of the functions it performs and the contexts in which it is used. In another sense, it is taken as a commodity which brings about social and individual changes. From this perspective, education would be different for a sociologist, psychologist, and economist and so on. Education is what it is and it does not make any difference how do different people perceive it. Education is a journey and not a destination.

When we talk of educating or socializing or instructing learners, certainly education is involved. But the question is whether education is a process or a product. If it is the process what are the steps involved and if it a product how it looks like. This chapter elaborates on deeper understanding of the term education.

### **CHAPTER AT A GLANCE**

#### **EDUCATION: ITS ETYMOLOGICAL DERIVATION**

Etymologically, the word "Education" is derived from Latin words 'Educare' which means 'to bring up' or 'to nourish' and the word 'Educere' which means 'to bring forth' and 'to draw out'. On analyzing these words we can say that education aims at providing the learner a favourable environment to bring out the latent talents hidden within him.

In India, two prominent words for education are *shiksha* and *vidya*. The word *shiksha* has been derived from the root word 'shas' which means to discipline and the word *vidya* originates from the word 'vid' which means to know. Therefore, we can say that in India education has been taken to man's knowledge and discipline. It emphasizes that a learner must be disciplined and keen to learn and acquire new knowledge to lead a fruitful life.

#### **EDUCATION: SEARCH FOR A DEFINITION**

In spite of the fact that education has been the most cherished goal of human civilization since ever, there is no definition of education till now that can satisfy every one. Most of the definitions that have been given so far are influenced by their values and beliefs. However, the definitions of education that are given by philosophers, educationists, and great thinkers are studied under three heads:

(a) **Education as a Spiritual Pursuit:** These are the definitions that have looked at education as a means of bringing out the touch of divinity within each individual and help him realize his true identity, his eternity and the fact of being a soul and not the body. Let us consider some definitions of such approach. According to *Upnishads*, "Education is that whose end product is salvation." According to *Rig Veda*, "Education is that which makes a human self reliant and selfless." According to Adi Shankracharya, "Education is the realization of the self." According to Swami Vivekananda, "Education is the manifestation of divine perfection already existing within us."



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**(b) Education: Development of Innate Human potentialities:** Some thinkers opined that within each human being there are a rich inherent talents and potentialities which need to be refined and brought forth. These definitions emphasize on the fact that human being has different facets—physical, mental, social and spiritual and it is the expectation from education that it ensures harmonious and balanced development of these innate powers of an individual by giving him adequate opportunities and conducive environment. Let us consider some definitions of such approach. According to Rousseau, “Education is the child’s development from within.” According to Plato, “Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of. According to Froebel, “Education is unfoldment of what is already enfolded in the gene.” According to Mahatma Gandhi, “By Education, I mean an all round drawing out of the best in the child and man—body, mind and spirit.” According to T.P. Nunn, “Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity.”

**(c) Education: Social Orientation of Human Being:** Some thinkers have taken education as a commodity which aims at attaining some social goals. These have made education a utilitarian commodity and have given priority to social goals in place of individual goals. Some definitions of this approach are as follows: According to Kautilya, “Education means training for the country and love for the nation.” According to John Dewey, “All education proceeds by the participation of the individual in social consciousness of the race.”

**EDUCATION FROM THE PERSPECTIVES OF THEORIES OF EDUCATION**

It must be clear from the above that different thinkers have given different definitions of education. We have different theoretical stands for education too. More importantly, these theories can be grouped into

- (a) Descriptive theories;
- (b) Prescriptive theories

**Descriptive Theories**

These types of theories aim at purporting to give a correct amount of what education as a matter of fact does. According to T.W. Moore, the philosophy of education is concerned with what is said about education by those who practise it (teachers) and by those who theorize it (the educational theorists). Education in their

view is the only way to make a person realize his potentialities. These theories describe what education does. Such theories work or fail as per the real world scenario.

**Prescriptive Theories**

These kinds of theories do not describe the function of education but prescribe or to say give recommendations about what ought to be done by those who are engaged in the function of education. These are “pedagogical theories”. Like, when we say we must relate classroom teaching to the child’s real world, it is an example of prescriptive theory of education. Many educationists have given different sets of prescriptions addressed to those who are engaged in this noble task of education.

All educational theorists make use of the concept of education, teaching, knowledge, curriculum, pedagogy etc. while making a reasoned recommendation for practice. Theories of education can further be called (a) General theories of education—those which define the purpose of education; defining an educated man etc. For example, Rousseau describes that general theory of education emphasizes on production of a natural man or education according to nature. (b) Limited theories of education—those which are concerned with a particular educational issue like how to handle adolescents issues in the class, how to teach religion in a secular class etc. For example, Rousseau says that limited theories are concerned with sense training, physical training, training for self-reliance etc.

**Two Approaches to General Theory of Education**

A general theory of education makes some assumptions about the notion of an educated man. Then it recommends some pedagogical procedures which should be put into practice to attain this goal of an educated person. The theory also needs to assume about human nature that what happens to him via his experiences.

Historically, the theories of education have been formulated on two different sets of assumptions which lead us to two radically different educational practices:

**(i) Mechanic Approach:** Thomas Hobbes claimed that man is a wonderfully contrived machine, composed of springs, wheels and levers. He took this assumption to simplify his theory which otherwise would have been very complex.

**(ii) Organic Approach:** Froebel claimed that man is a living, growing and a developing creature. So according to Froebel, a man is more than an assemblance

of bones, muscles and nerves. Hagel further claimed that even society is more than the totality of individuals who compose it.

A machine is nothing but the sum total of its parts and an organism is a whole which is more than its parts and is capable of growth and development. No doubt, that man is a machine in a sense but he is more than a machine. Both the models are useful in specific situations.

When these approaches are translated into educational theories, the two approaches will take different forms. The mechanistic approach will concentrate more on the external observable behaviour and might ignore the essence. In such a case teaching would be a device aiming at organizing desirable inputs to get predetermined output. An educated man will be one who fulfils social norms. On the other hand a general theory based on organic perception of man would pay greater emphasis on internal principles of growth and development. Hence education would aim at bringing about development from within.

Some of the educationists who have based their theories on mechanistic view of man are Helvetius, James Mill, J.F. Skinner etc. Some of the educationists who have based their theories on organic view of man are Rousseau, Froebel, and Dewey. It needs to be recognized that none of the view is absolutely complete and comprehensive. Better way to utilize them is to understand their inter-dependence.

#### GENERAL FEATURES OF EDUCATION

Education is an end in itself or is it a means to attain some end is a debatable issue. There is a question raised by educationists whether there can be one or more features of education. Different theories have sought to conceive education in one or other perspective. There are also a number of philosophers who have given their own versions of education. When we consider education as an end in itself it has a broader and more meaningful context than when it is looked as a commodity expected to produce some social-economic-psychological changes. Education must involve an aspect in which things are done and one which is intentionally and reasonably specific.

**Education Represents a Deliberate Process to Develop a Desirable State of Mind:** Education aims at creating an environment in which a desirable state of mind develops. An education that does not bring about a desirable change in the person's attitude and his state of mind is actually not education at all. And it is intentional from both the sides the provider and the

receiver. Keeping in mind this feature of education, Rousseau said that education comes to us from nature, from men and from things. We need to create situations that help us to develop that desirable state of mind.

But what is desirable state of mind? According to the some prominent thinkers on education the desirable state of mind is one when a being is connected to his true self, the essence within him and thereby is able to stay connected to the supreme so that He can guide and take care of his situations. It is a state when one can be peaceful, loveful, blissful, powerful, knowledgeable, happy and pure. However, different educationists, great thinkers and philosophers have given different opinions about what exactly a desirable state of mind is.

**The process involved should essentially be worthwhile:** R.S. Peters drew the attention of educational thinkers on the fact that we are considering education to be an end product and not paying attention on the process itself. We are not giving due importance to activities and processes involved in the process of education. When a person learns to dance there is an intrinsic benefit he gets in the process itself, however later it can also help the learner to make it a means of livelihood. But to ask about the aim of education is absurd as it is a task as well as an achievement in itself.

**Education suggests criteria to which processes must conform:** Processes whereby we educate people must conform to the criterion that is suggested by education. Education gives the value judgements about right and wrong and the processes of training, lecturing, teaching must conform to these value judgements. In other words, education expects and demands that something of value should be transferred in the processes involved. Education is expected to bring about an intrinsic reformation in individual and not extrinsic changes. When we say that we are educating a man to make him capable of earning good living, it can be purpose of education but not the aim of education. Aim is to bring about an intrinsic change in his personality that makes him realize the purpose of his being on the planet earth. Education aims at intrinsic changes. We might be forced to live a simple life via strict rules but whenever we would get a chance we must put on fashion unless simplicity has become our intrinsic nature. Education brings about these intrinsic changes which are everlasting and probably are irreversible.

**Scrutiny of the Mechanistic and the Growth (Organismic), Models of education and emergence of progressive ideology:** Considering human being as a machine could not be digested by many educationists.

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Gradually, a child-centred ideology emerged which suggested that education aims at bringing about development from within rather than moulding the behaviour through external means. This approach suggested:

- (a) The curriculum should be as per the needs and interests of the learner;
- (b) Self-expression is more important than discipline of the subject-matter,
- (c) It is unadvisable to coerce or punish the children;
- (d) Learning should take place through experience rather than being told.

After the introduction of progressive ideology of education, the teacher came to be known as the one who provides appropriate conditions to the child to realize his inner potentialities; who chooses what is worth encouraging in a child; who aids the unfoldment of natural propensities and the one who is well acquainted with human nature and laws of development so that he is capable of performing above mentioned responsibilities.

**Manner vs. Matter of Education:** The growth models of education emphasize on the manner i.e. way of transacting knowledge rather than matter i.e. what is being transacted. In other words, the growth models stress on the procedural principles. Their attention lies on the processes involved in the task of education and they suggest to let children learn by themselves; let them direct their own lives; let them fall and stand to make learning permanent and let them be the master of their own choices. Since ever, it has been claimed that education is an intrinsic process and not extrinsic. Therefore, it is very important to realize that intrinsic development can't take place unless and until a person is given freedom to make his own choices and learn by experience. Best of the things become worst when these are not chosen, but imposed. It is therefore necessary to take higher and better care of the manner of education rather than matter of education.

#### WHO IS AN EDUCATED PERSON?

Before we read further, stop and reflect what is our own perception of an educated person? Does it mean a person holding reputed degrees? Does it mean goods communication skills, or leadership qualities? Or does it mean a person who has got knowledge of the purpose of life and his own being on the earth? Different educationists, educational thinkers, and great philosophers have had a perception of an educated man which is the outcome of education. But it varies a great

deal. In general, it can be said that a person is educated if he cares about valuable things involved and he makes an effort to achieve relevant standards. A person, who wants to become a C.A. with the only motto of making big money, cannot be called educated unless he has a respect for what he is doing in a meaningful manner. Any action done under hypnotism, or conditioning can not be educational for a simple reason that it is not permanent and it is not based on any in-depth knowledge of the effect of those actions.

Traditional approach to education suggests that children may not be concerned about worthwhileness of an activity in the beginning but do become so when they are given such activities. So gradually through external efforts, they can be converted into educated persons. But progressive approach to education suggests that educated person is one who is interested in and caring about worthwhileness of an activity and it is important for the teacher to present worthwhile things to them child in a way that he gets attracted to them. It is very important to make education intrinsic to give opportunities to the children to learn by experience and make their own choices.

**Plato's View of Education – A Synthesis of Moulding Model and Growth Model:** Plato expressed that there are truths to be grasped and some publicly desirable objects which are to be achieved, but it is unadvisable psychologically and morally unsound to coerce people into seeing them and putting an effort to imprint them on wax like minds.

He emphasized on two aspects:

- (a) He laid stress on the act that it is necessary to have objective standards in education;
- (b) It is also necessary to put stress on procedural principles in education.

Plato and growth theorists also emphasized that it is necessary to look after the cognitive aspect of education.

**Education: The Cognitive Perspective:** Cognitive perspective claims that it is very much possible that a person is highly trained but he is not educated. It implies that we agree and approve the fact that a person is highly skilled and has an expertise in his field. He may also be strongly dedicated to his profession. For example, if X is a C.A. engaged in the cause of making other students C.A. i.e. giving coaching to the future CAs, he may have an extremely strong command on this subject, he might be waking for the nights to prepare his lesson well but he is unwilling to teach anyone who can't afford to pay his fees or he may have an allergic attitude for a poor